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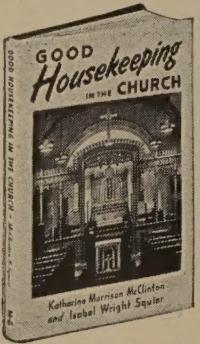
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MOST REV. WALTER FOSTER BARFOOT: Elected Primate
of all Canada, September 7th [see page 7].

New Fall Publications

GOOD HOUSEKEEPING IN THE CHURCH by Katharine M. McClinton and Isabel Wright Squier is chock full of "helpful hints" on the care and upkeep of the interior of our churches. Sextons, caretakers, the clergy and, above all, members of Altar Guilds will be grateful for this practical handbook on housekeeping in the church. Among the many "helpful hints," you will discover: *Candle Wax* should never be scraped off; *Discolored Flower Vases* can be cleaned with a mixture of salt and vinegar; *Bronze* articles may be polished with oil. The authors of this book have visited many churches—both large city churches and small country parishes and they have talked with Directors of Altar Guilds and with Cathedral Sacristans; it is up-to-date and comprehensive and will be of genuine help to anyone seriously interested in the care of God's house. *Illustrated.* Ready, Oct. 15. Probable Price, \$1.75

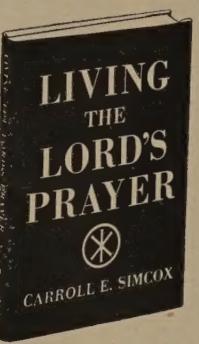


DON FRANK FENN

DON FRANK FENN has been Rector of The Church of St. Michael and All Angels in Baltimore for over twenty years and this year that parish is celebrating its seventy-fifth anniversary. We congratulate the parish and its able administrator and take pleasure in announcing at this time that we are reprinting Dr. Fenn's **PARISH ADMINISTRATION**. Obviously there has been a constant demand for this book to be republished and for this new edition the author has made some revisions especially relating to the Marriage Canon and Christian Education. We like what the late Maurice Clarke said of the first edition, published in 1938, "This book ought to be required reading for every candidate for Holy Orders and for all parish clergy." Probable Price, \$4.50

Probable Price, 85 cents.

LIVING THE LORD'S PRAYER By Carroll E. Simcox, author of *Living the Creed*, is our lead-off book for the 1951-52 season and it is one that readers of **THE LIVING CHURCH** magazine will read and reread for years to come. The same style is used as in his previous work on the Creed: i.e., a separate chapter for each phrase, or sentence. Chad Walsh has read Dr. Simcox's new book and reports: "I've read it with very great interest. If anything, I like it better than his first book—and that is saying a great deal. I think he has a very unusual ability to write simply and yet without any theological water-dowm." In **LIVING THE LORD'S PRAYER** familiar words like *Our Father . . . Who Art in Heaven . . . Hallowed Be Thy Name* are given a chance to sing out to the world the good news: that the Lord's Prayer is given to us as a pattern for all our praying and a guide for all our living. Ready, Oct. 1st. Probable Price, \$2.00



"Barnabas" is the pen-name of the author of **CHRISTIAN WITNESS IN COMMUNIST CHINA** and this document by a former missionary in China analyzes the particular impact of Communism on China today. Printed in England, this document was written for the Study Department of the World Council of Churches. It is being distributed in the U.S. by Morehouse-Gorham. Now Ready. Price, 85 cents.

CONFIRMATION INSTRUCTIONS FOR CHILDREN by Frank Damrosch, Jr., author of the popular *The Faith of the Episcopal Church*, is a new pamphlet for the clergy only. It consists of suggestions for giving instructions before Confirmation to young children. Probable Price, 40 cents.

New Mowbray Publications

WHAT THE CHURCH OF ENGLAND STANDS FOR, J. W. C. Wand	\$2.25
THE MORAL CONDUCT OF A CHRISTIAN, Lindsay Dewar	2.25
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LETTERS

Unity With the Methodists

IT is to be hoped that the conversation of the Commission on Approaches to Unity with Methodists will aim to explore the possibilities of unity of faith and practice before thinking of unity of polity.

Like other American Protestant bodies the Methodists were split apart by the Civil War and remained so. Recently the Southern and Northern Methodists have recombined. As a part of the arrangement they have authorized the use of either of two forms for the administration of the Sacrament. This is a matter of the utmost significance in considering steps toward unity with the Methodists.

The Methodists were Anglicans until they left the Church shortly after the death of John Wesley. In consequence of this origin the Methodists inherited the Anglican liturgy.

The Northern Methodists at some time dispensed with the words "the Body of our Lord Jesus Christ" and "the Blood of our Lord Jesus Christ." The Southern Methodists retained those words.

In connection with the recombination of their Northern and Southern bodies, the reunited Methodist body authorizes the administration of the Sacrament either with or without those words. Some of the Methodists would not have those words, and the rest have connived in their rejection to the extent of entering into communion and union of polity with those who reject them.

In their negotiations with the Presbyterians our Commission on Approaches to Unity took up with a scheme which they desired to submit to the Episcopal Church as something to be seriously considered for adoption. That scheme ignored the fact that the Presbyterians' Eucharistic belief and practice (if such they can be called) are simply impossible from an Anglican standpoint or any Catholic standpoint. If the subject was deemed important, that fact did not appear in that scheme.

The form of administration signifies the faith of the Church. The Second Prayer Book, which happily found its way to the trash heap before it could be forced on the Church at all generally, omitted the same words which the Northern Methodists omitted. In the Elizabethan Settlement (as it is called) the Puritans opposed the inclusion of those same words and were defeated on that point. The words or their Latin equivalents have been in the liturgies of the Anglican Church from centuries before the separation from Rome until now. Surely the Episcopal Church will never connive in the omission of those words.

It is impossible to alter deeply set habits derived from conviction, by political arrangements. Evidently a large and influential part of the reunited Methodists disbelieve. No formal agreement can make them believe. Therefore it is pertinent to ask how union with the Methodists can ever be possible unless it be preceded by conversion of the Methodists.

The negotiations with the Presbyterians ended in an unhappy fiasco, precisely be-

use unity of polity was pursued without reference to the underlying realities. It is to be hoped that we are not destined to be led into another such unsatisfactory. EDWARD N. PERKINS, Attorney. New York City.

Church Furniture Available

WE have on hand, at our mission, St. James, Church, Callicoon, N. Y., a prie-dieu, two chairs suitable for bishop's chairs, and several smaller chairs for the vestments. It is our intention to dispose of these articles and we would like to give them to anyone who might be interested in church furniture. These articles are in very good condition and may be had by fitting me.

RORERT E. SMALLING
Capt., Church Army
Fieldworker in charge
Callicoon, New York

A Good Story Investigated

IN the second paragraph of his article on "The Creeds" [L. C., May 6th], the Rev. Mr. Back attributes an illustrative story to Pascal. He speaks of "the famous scientist" continuing to work in his laboratory after the death of his daughter although stricken with grief. Blaise Pascal was a religious philosopher and mathematician, not a laboratory scientist. He was born in 1623 and died in 1662. In the 17th century there were no scientific laboratories in France. Pascal was not married and hence had no daughter. I ought probably Mr. Back had mistaken the name of Pascal for Pasteur. The latter was a famous scientist and worked in modern laboratory. Unlike many scientists he was a deeply religious man. However, his biographer, Vallery-Radot, mentions only one daughter and she outlived

him. So the identity of the scientist referred to is a mystery that possibly you or your readers can solve.

JOSEPH H. PRATT, M.D.,
New England Center Hospital.
Boston, Mass.

THE source of my information is page 636 of the *Treasury of the Christian Faith*, edited by Stuber and Clark, and published by the Association Press in 1949. Here is the quotation:

"Pascal, the great French scientist, was at work one day in his laboratory when a friend of his, a fellow scientist, came in to see him, and knowing his reaction toward the death of his daughter said, 'I wish I had your creed, then I would live your life.' Pascal very calmly but swiftly replied, 'Live my life, and you will soon have my creed!'"

Although this pushes back the source of the story another step it does not answer Dr. Pratt's question. He properly points out the inaccuracies of the story, and I was undoubtedly gullible in accepting all of it at face value. Perhaps, as an English professor once suggested to us, some stories are too good to investigate, but I am well aware of how factual errors on the printed page can irritate the reader—especially if the errors are close to his own field of study.

I imagine that the story really should be attributed to Pascal. "Live my life, and you will soon have my creed," is not at all out of character. The word, "laboratory," is easily misused by the layman. My own encyclopedia speaks of the "scientific labors" of Pascal, so it would not be difficult to think of Pascal as a scientist. His daughter is a puzzler. As Dr. Pratt tells us, Pascal was not married. That may be an embellishment. Stories do grow. Actually Pascal could have said what he is supposed to have said thinking of his own early

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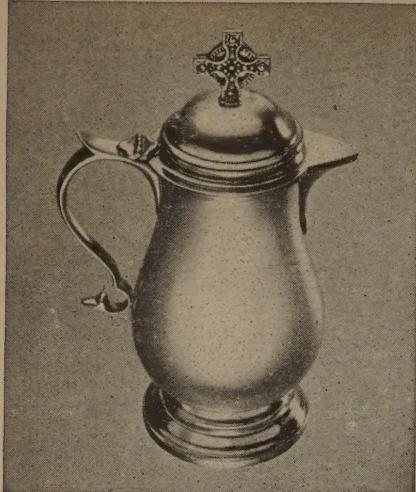
—REV. CONRAD MYRICK,
Birmingham News. \$3.00

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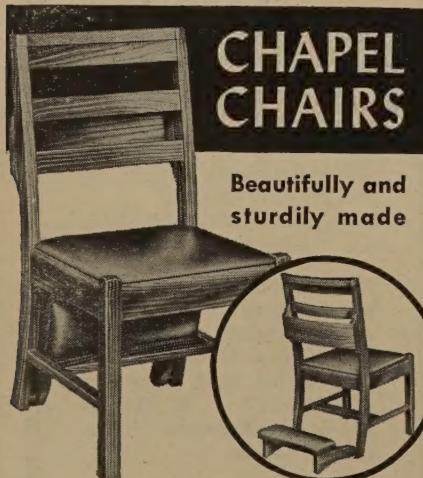
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(Rev.) ROBERT NELSON BACK,
St. Peter's Church.
Glenside, Pa.

The Bearer of the Word

WE who are members of the American Church certainly should restore our Lady to the place of honor and veneration which she has always occupied in Catholic belief and practice. We ought also to ask her prayers for the Church Catholic and for individuals.

In his letter [L. C., May 6th] Fr. Schultz says that Dr. Hall "was too good a theologian to deny flatly either the Immaculate Conception or the Assumption." Concerning the Immaculate Conception, in the first edition of Volume two of his *Outlines (The Doctrine of Man and of the God-Man)*, p. 98), Dr. Hall says: "The opinion that she was sanctified even in her conception — i.e., immaculately conceived — so as not to have received the taint of original sin, is not of faith; and it may not lawfully be imposed upon the faithful as necessary to be believed." Obviously he does not consider the Immaculate Conception a doctrine. In the third edition of the *Outlines* (1933, p. 160) we find the declaration that "the more radical opinion that her sanctification coincides with her conception . . . although affirmed by papal authority, is neither ancient nor so generally received today. It is supported by no evidence. Yet the opinion is not heretical . . ." Once again, while the author does not deny the possibility of the Immaculate Conception, he definitely relegates it to the realm of permissible opinion. I am unable to find any mention of the Assumption in either of the editions mentioned above.

Undoubtedly many Anglicans *do* believe in these "doctrines" on rational grounds, quite apart from papal definition. I would question (on the basis of the Vincentian Canon) the right of Anglicans to believe in the Immaculate Conception and the Assumption as "doctrines" (i.e., dogmas—beliefs that are *de fide*, necessary to be believed by all the faithful).

The *pre-sanctification* of the Blessed Virgin for her function of bearing the eternal Word has always been accepted without question. The moment of her *pre-sanctification* has been a matter of speculation and debate. St. Anselm held that she was conceived and born in original sin, and therefore sanctified after birth. St. Bernard maintained that she was conceived in sin but sanctified before birth, i.e., from her mother's womb. The Dominicans followed St. Thomas Aquinas in his agreement with St. Bernard. Duns Scotus and the Franciscans argued for the Immaculate Conception.

No trace of any belief that our Lady was exempt from death is to be found in any Christian literature until about 375 A.D., when St. Epiphanius, in commenting on Rev. 12:14, suggests that *perhaps* she did not die, but leaves the matter an open question. He gives no hint to the effect that she first died and was then removed from the grave to heaven. The as-



servation that Mary's body was taken up into Heaven after her death was expressly condemned by Pope Gelasius I. The story does not occur in the writings of any early father. The first distinct implication of her bodily assumption occurs in the Gregorian Sacramentary (which liturgical scholars date variously from ca. 600 to 790 A.D.), where it is said that the "Mother of God endured temporal death, and nevertheless could not be held by the bonds of death."

In the East, though the story of the Assumption is widespread, the festival of August 15th retains its ancient title, *Koimesis* ("falling asleep"). The Eastern pictures representing the event of that day depict our Lord as receiving the dying soul of His Mother (which all Catholic Christians should believe). They are quite different from the pictures of a bodily assumption.

I grant that the opinion that Mary was pre-sanctified at her conception by her mother St. Anne is not heretical. I seriously question the orthodoxy of the opinion that Mary was bodily resurrected and assumed into Heaven. In fact, the opinion (or "doctrine") of the Assumption ought to be characterized as "the Resurrection and Ascension of the Blessed Virgin."

Fr. Robinson is right, I think, in saying that the doctrines of the Immaculate Conception and the Assumption make Mary like Christ. To believe that she was conceived without original sin and that she rose bodily from the grave and ascended into heaven, is certainly to predicate of her what, throughout the history of Christian theology, has universally been predicated of only one other—our blessed Lord. Fr. Robinson is mistaken in his statement that "giving Mary a miraculous conception means that her Son did not take our nature, but her supernature; and therefore our sinful race is not redeemed." Whether Mary's pre-sanctification occurred at her conception or at her birth or at some other time before the Annunciation, her endowment with supernatural grace (which man had lost by the Fall) was given her anticipatively by our Lord.

(The Rev.) WALTER E. FRIEMAN, JR.
Palmyra, N. J.

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

EDITOR Clifford P. Morehouse, LL.D.
EXECUTIVE EDITOR: Peter Day
MANAGING AND LITERARY EDITOR: Rev. Francis C. Lightbourn
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Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
REDIT MANAGER: Mary Mueller
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THE LIVING CHURCH is published every week
on Sunday, by Morehouse-Gorham Co. at 407
East Michigan Street, Milwaukee 2, Wis. Entered
as second-class matter February 6, 1900, under the
act of Congress of March 3, 1879, at the post
office, Milwaukee, Wis.
Subscription Rates—\$7.00 for one year; \$13.00
for two years; \$18.00 for three years. Canadian
postage, 50 cents a year additional; foreign postage,
1.00 a year additional.

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Things to Come

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September

- 18th Sunday after Trinity.
- St. Michael and All Angels.
- 19th Sunday after Trinity.
- Christian Education Week, NCC (to October 7th).

October

- Special Minnesota convention to consider need for coadjutor.
- Woman's Auxiliary executive board, at Seabury House.
- United Church Men, Board of Managers, NCC, organization meeting, at Cincinnati.
- 20th Sunday after Trinity.
- World Wide Communion Sunday.
- Milwaukee coadjutor election, diocesan council.
- National Council meeting, Seabury House.
- 21st Sunday after Trinity.
- Province III synod, Wilmington, Del.
- St. Luke's Day.
- 22d Sunday after Trinity.
- United Nations Week.
- Province IV synod, Birmingham, Ala.
- United Nations Day.
- 23d Sunday after Trinity.
- St. Simon and St. Jude.
- Town and Country convocation, NCC, Portland, Ore.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

IN CANADA, as well as in the United States, Church authorities are discovering that everything else seems to be more important than missions. The Executive Council of the Church of England in Canada was informed last week that the Church faced a deficit of \$122,438 in its missionary operations for 1951. Next year's budget of \$593,006 has been pruned to \$516,354, but a deficit of \$147,619 is expected in 1952 unless the budget is pruned still further or more money is raised.

CANADA has a National Laymen's Council, which promptly moved in to see what could be done about the situation. The laymen now propose to ask the dioceses to increase their quotas voluntarily by 25% to avoid further recession in missionary work. Our correspondent says, "This may mean a turning point in Canadian Church history." If the Canadians find the answer, we hope they will come down to the United States and tell us about it.

SISTER MARY MAUDE, CSM, for many years Mother General of the Community of St. Mary, until her retirement from that office in 1947, died on September 16th. Professed in the Order of the Blessed Virgin Mary in 1895, she was received into the Community of St. Mary in 1899. Widely known as an accomplished linguist and scholar, and frequent contributor to theological journals on both sides of the Atlantic, she was a skilled director of the individual soul in its growth in holiness.

THE PULPIT of the New York Cathedral, a beautiful marble structure carved with figures of apostles, prophets, great preachers from Chrysostom to Phillips Brooks, and five scenes from the life of Christ, together with ornamental and symbolical materials, has been in the cathedral for 35 years, but nobody has used it since 1941. When the great nave was opened, it was found that a large share of the congregation could not see the preacher because of the pulpit's location. Stone by stone it has been moved to a new location during the summer, and on September 16th Bishop Donegan preached from it to a congregation that was able to see him as well as hear him. A temporary wooden pulpit has been removed.

EIGHT MILLION words and a cost of over a million dollars are a couple of the staggering statistics employed to estimate the magnitude of a Biblical project which is beginning to bear fruit. The first volume of *The Interpreter's Bible*, a commentary on both the King James Version and the Revised Standard, is about to be published. The event was signalized with a dinner in New York at which the Presiding Bishop, Bishop Sherrill, was one of the two principal speakers. Bishop Sherrill, highly commending the commentary, remarked, "We shall be amazed at the interest the laity will have in it."

THE FIRST volume (Actually numbered Volume 7) contains 14 general articles on the New Testament and

running commentaries on the Gospels according to St. Matthew and St. Mark. The exegesis (explanation of the meaning of the text) for both Gospels is done by Episcopal Church scholars: Drs. Sherman E. Johnson and Frederick C. Grant. Three other Churchmen are among the authors of the 14 articles, but the project as a whole utilizes the resources of many different communions.

SIGNS of a Communist crackdown on religion in East Germany are becoming evident. Up to now, the German Evangelical Church under Bishop Otto Dibelius has managed to function across zone lines with a measure of independence based on the courage of its members. The United Press reports that on September 12th the East German security police arrested Pastor Johann-Gerhard Schomerus on charges of being an American agent.

WHAT IS NEWS? Church news is often about the doings of bishops and prominent clergy, sometimes about achievements of parishes and laymen's groups. But the biggest story of all is referred to in the prayer which gives this column its title—"That thou wouldest be pleased to make thy ways known unto them, thy saving health to all nations." Here is a letter telling how this prayer was answered in one family:

"For the past few months, since my actual 'conversion,' that is, when I realized just what God and the Holy Spirit meant to me and just what the Church was, I have tried to live a Christian life, though all for myself and never giving much thought to the religious life of my family. In fact oftentimes I even avoided the subject of religion, becoming embarrassed when it was brought up, since my family does not go to Church; I rather felt they thought, 'It's so nice to see him go to Church,' and 'Isn't he a good kid,' because of this. Therefore instead of trying to get them to come, I completely ignored the situation.

"At last, Sunday night, the subject of religion did come up, with that of criticism of the Roman Catholic Church, etc., and in some way I got around to Jesus Christ, His Church, His death, and God Himself. Though there is so much more that I could learn about the Faith, I do know a few things, and with this, I decided to speak of it to my parents, telling them why Christ died, and for whom He died, etc.

"Maybe I'm just making a mountain out of a molehill, but I do think there were tears in my mother's eyes when I had finished, not because of my eloquence, but because what God really did mean to her deep down under. My father even suggested that they come to Mass with me next time, before I start college."

THE HEAVENLY Light breaks forth innumerable times every day in every corner of the world—whenever it finds a rift in the clouds that men and women have wrapped around themselves. This is the biggest news of all. How strange it is that Church magazines report it so seldom. Peter Day.

1952 Church

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

- To what does "May 3d—Finding of the Cross" (in Church Calendars) refer?

This feast is usually thought to commemorate the finding of the Cross by the Empress Helena in an abandoned cistern near the hill of Calvary.

The feast is valuable as a witness of the triumph of the cross.

- Is the practice of "extending" the contents of the chalice (for the sake of completing the Communion of a remaining few) by adding to the remaining contents of the chalice either unconsecrated wine or water (from the cruets on the credence) within either the letter or the spirit of the rubric on page 83?

I think that it is not. The practice of consecrating the species of wine by mingling the precious blood with unconsecrated wine has certainly been found in the Catholic Church.

Duchesne implies that in the 6th century it was the normal method of consecrating the wine for the people, at least in the diocese of Rome.

Where the idea is not such a consecration, but is merely the extension of the consecrated species by the addition, so to speak, of a carrier of some sort, it would seem to me that the use of water for this purpose, as a mere vehicle, is better than the use of wine, which can be confused with the consecrated species. Dilution with water (rather than with unconsecrated wine) is also better if any appreciable quantity has to be added, as it is easier to perceive when that point is approaching at which the diluent destroys the nature of the sacred species.

But, as a matter of fact, all Anglican liturgies of current authority call for a second consecration, in such a situation. And the American and Scottish books are specific that this must always be of both elements.

St. Paul's phrase "Let all things be done decently and in order" applies here in a different way from that in which it is commonly used. The word "decently" does mean decorously, and could be used as an argument against disturbing the devotion of the congregation by confusion of a second consecration. But the phrase "in order" implies in the Greek a prearranged order; and the existence of an established direction in the matter rules "out of order" all attempts to consecrate by the mere addition to the chal-

ice of unconsecrated wine or of water.

A 6th century bishop could so consecrate because it was according to the order of his Church. A priest of the Anglican Church must consecrate according to the order of the Anglican liturgy which has specifically directed how this emergency must be met. A second consecration can be reverent.*

*For specific directions see *The American Missal Revised* (now published).

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The Living Church

EIGHTEENTH SUNDAY AFTER TRINITY

GENERAL

PISCOPATE

possible Nominees

Names of two bishops and 27 priests have been submitted to an information committee of the diocese of Milwaukee as possible nominees for election as coadjutor of the diocese.

The purpose of the committee was to receive all names submitted by anyone able to supply biographical data on the men named to Milwaukee Churchpeople. This the committee did by publishing a list of the 29 men including data from *Stowe's Clerical Directory 1950*. The committee did no screening nor did make recommendations or comments on any of the men's qualifications. Also any qualified man may receive votes at the election on October 8th, whether his name is on the list or not. The 29 listed are:

The Rt. Rev. Charles F. Boynton, the Rev. Charles A. Voegeli, and the Revs. George Byron Armstrong, Edwin F. Batchelder, Victor Bolle, Everett B. Bosshard, Bernard G. Buley, John Butler, Jr., Daniel Corrigan, Albert J. Bois, James Murchison Duncan, Donald V. Hallock, John C. Heuss, J. S. Higgins, Alden D. Kelley, Howard S. Kennedy, II, Francis William Lickfield, J. Gossé Clarence Lund, Charles S. Martin, K. D. Martin, Malcom DeP. Mynard, John Brooks Midworth, Joseph Immerville Minnis, John O. Patterson, James A. Pike, William C. R. Sheridan, Julian A. Stimpson, G. F. White, Charles Dawson Willard, Jr.

ishop Strider Resumes Duties

Bishop Strider of West Virginia has resumed his customary duties in the diocese after successfully undergoing two operations during the summer.

On June 14th, at the Wilmer Eye Clinic of Johns Hopkins Hospital, Baltimore, Bishop Strider was operated on for cataract in his left eye. This surgery was successful, but after enjoying normal vision for several weeks, he suffered an acute attack of glaucoma on July 24th. He returned to the hospital and went to surgery a second time on July 30th. This operation was also successful, and

by September 1st, he was again able to carry on his usual schedule of activities.

Except for the eye trouble, Bishop Strider has been in vigorous good health. During the summer, he made no visitations, but routine diocesan business continued to be handled through his office.

CANADA

The New Primate

By HAROLD H. SMITH

"Young enough to have progressive ideas, but old enough to hold a firm hand," is the way a colleague described the new Primate of All Canada, the Rt. Rev. Walter Foster Barfoot. Archbishop Barfoot succeeds the late Archbishop Kingston.

The new primate was Bishop of Edmonton at the time of his election, and that will continue to be his see. His title is Primate of All Canada, rather than Primate of Canada, to avoid confusion. One of the four provinces of the Church of England in Canada is named Canada (although it is sometimes called Eastern Canada for clarity), and each province has its metropolitan. But the primate heads all four provinces.

Archbishop Barfoot was elected on the sixth ballot. Names of other nominees were not announced. [Before the election Bishop Barfoot and two others, the Rt. Rev. W. L. Wright, Algoma, and the Rt. Rev. G. A. Luxton, Huron, were spoken of as likely to be nominated for the primacy. Also spoken of were Archbishop Sherman, Metropolitan of Rupert's Land, and Archbishop Carrington, Metropolitan of Eastern Canada, but it was doubtful that their health would permit either to take on more responsibilities.] The election took place in Victoria, B. C., on September 7th, the opening day of the annual meeting of the Executive Council of the General Synod of the Church of England in Canada. The Council meets annually and the Synod triennially.

The new primate is 58 years old. He was born in Collingwood, Ontario. In World War I he served as a captain in the Royal Sussex Regiment. In 1922 he

was ordained, and after some parochial experience was appointed, first to a professorship at Emmanuel theological college, Saskatoon, 1926-1934, and next at St. John's College, Winnipeg, of which he later became principal. He was next raised to the episcopate as third bishop of Edmonton and consecrated on St. Mark's day, 1941.

He was installed as Primate of All Canada in Christ Church Cathedral, Victoria, on the night of his election.

In his informal address at the installation, Archbishop Barfoot stressed the need for further unification of the Anglican Church in Canada, and for continued effort towards the reunion of Christendom. He reminded his hearers of the unique contribution which the worldwide Anglican Communion can offer in the field of reunion.

The Archbishop strongly supports a change in the present cumbersome title of the Church of England in Canada in order better to identify it as a truly Canadian institution. In this connection it may be said that after years of consideration, in typical Anglican fashion, the future title is likely to be "The Anglican Church of Canada" or something very similar.

The cathedral was packed for the installation and a large number of people stood throughout. The procession of clergy, lay delegates, bishops, and metropolitans from the place of vesting to the cathedral was in the best Anglican tradition, its dignity inherent in its simplicity and careful order. The cathedral, episcopal, and primatial crosses were flanked by light-bearers, with banners spacing the procession.

And as the primate-elect entered, and again at the close of the pronouncement of installation, from the west gallery a fanfare of trumpets sounded.

SOCIAL RELATIONS

Dallas Sends Flood Relief

Churchpeople in the diocese of Dallas have sent about 2000 pounds of clothing and \$508.63 in cash to help flood victims in Kansas, Missouri, and Oklahoma.

The Dallas department of Christian

UNING IN (Background information for new L.C. readers): "When a bishop is unable to carry out his duties, they are performed by a temporary 'ecclesiastical authority.' This authority is the Bishop Coadjutor, if there is one; next in line is

the standing committee (usually composed of both priests and laymen), elected by the diocesan convention. By local canons, dioceses may make a suffragan bishop (if there is one) the ecclesiastical authority instead of the standing committee.

Social Relations sponsored the appeal. Its letter got response from more than 40 parishes and missions even though it was sent out at a time when most clergy were on vacation. Laypeople took over the job of meeting the need.

The Department of Social Relations set up temporary headquarters at St. Matthew's Cathedral, Dallas. Soon clothing, of exceptionally high quality, more than filled two rooms. The work of sorting and packing began. Bishop Burrill, Suffragan of Dallas, came in to help. It was obvious that none of the dioceses in the flood area was equipped to distribute efficiently such a quantity of clothing. So the Salvation Army agreed to help by shipping and distributing the clothes and paying for both operations.

The diocese of Dallas and all three of the dioceses it thus assisted are in the Province of the Southwest. So the seldom-used channels of provincial administration were used in forwarding the cash from Dallas to Bishop Jones of West Texas, who is president of the province.

The cash is now in the hands of Bishop Fenner of Kansas. Bishop Fenner was once rector of Christ Church, Oak Cliff, Dallas. The clothing is being distributed by Grace and Holy Trinity Cathedral, Kansas City, Mo., with the help of the Salvation Army.

INTERCHURCH

A Solid Staircase

Recently the Episcopal Church and the Disciples of Christ made it possible to supply 12,000 prayer booklets to Yugoslavian Christians, and 3,000 to European refugees of the Eastern Orthodox faith.

In response, National Council has received a letter from Archpriest Aleksa Todorovich, forwarded through the World Council:

"I have received the 'Little Collection of Prayers and Songs of the Serbian Orthodox Church.' We Serbian priests have a joyful duty to distribute to our parishioners this rich gift. Our parish will accept it with immeasurable joy, that will alimentate their souls with heavenly food. The prayers and the songs comprised in the collection will serve to all the Christian souls of a solid staircase for the ascent of these souls to the holiness of heaven."

EPF

Opinions on the Conflict

It is the conviction of the Episcopal Pacifist Fellowship that the need for stopping the war is so urgent that it

should not be sacrificed for considerations of military strategy, such as insistence on a boundary other than the 38th parallel in Korea. This opinion was one of six listed by the EPF at a recent meeting at Seabury House.

The other opinions:

"That in all the treaty arrangements to be made with Japan, no pressure should be put upon her to rearm or to give military bases to another nation, thus violating the spirit of the peace articles of Japan's constitution."

"That the efforts being made to induce Western Germany to rearm should be abandoned; also that the Eastern and Western Zones should be reunited into a single unarmed country."

"That since the exclusion of any government from the United Nations' endeavors to win peace by conference, conciliation, and consent seems to us wrong in principle, the de facto government of Communist China should be admitted to membership in the United Nations."

"That the United States should propose a bold new plan to break the disarmament deadlock, possibly along the lines of Senator McMahon's proposals."

The Pacifists said they acknowledged "their liability to error in attempting to point a way through the pitfalls which beset the East-West conflict," but felt "constrained to make their convictions known." They said they hoped the convictions "may be shared by a larger circle of citizens and put before proper governmental authorities."

INTERNATIONAL

Fr. duBois in British Program

The Rev. Albert J. duBois, executive director of the American Church Union, will leave for England on October 11th to participate in the significant 1951 "Anglo-Catholic Progress" series of services and meetings.

Over 200 leading clergymen and laymen of the Church in England will take part and will be organized in teams which will visit in over 60 cities across England.

The members of these teams will assemble at Christ Church Cathedral, Oxford, on October 13th, where, after celebrating Mass with intention for the witness that is to come, the Bishop of Oxford, Dr. Kirk, will commission and bless the teams.

Fr. duBois is to be one of the speakers at this preliminary service, and will also preach at the "Anglo-Catholic Progress" service at Exeter. Services in connection with the program will be held from the 13th to the 21st of October. On the

TUNING IN: Every diocese of the Episcopal Church belongs to one of the eight provinces into which the country is divided. Provinces have very little authority or administrative responsibility, though some undertake more than others. One of the

bishops of the constituent dioceses is provincial president; he presides over a synod of bishops, clergy, and laymen, who meet annually except in General Convention years. **Episcopal Pacifist Fellowship** is an unofficial Church organization.



Fr. duBois: To confer in England.

21st, the concluding service of the series will be at a great service of witness in Albert Hall, London, during the afternoon. The Bishop of London, Dr. Wand, will preside and Fr. duBois will be one of the speakers.

Fr. duBois will also confer with leaders of the Church Union in England on plans for the great International Catholic Congress for the Anglican Communion throughout the world to be held in Chicago in 1954.

PUBLIC AFFAIRS

Canvassing a "Nuisance"

A proposed city ordinance to prohibit house-to-house canvassing in Chicago has aroused opposition from members of various Churches there.

The ordinance, which declares that such canvassing is "a nuisance and punishable as such as a misdemeanor," is pending in a committee of the city council. It provides fines and imprisonment for violations.

Spokesmen for some religious groups were warned that it might prohibit the evangelical and home missionary activity of many organizations. In a joint statement the Rev. Victor Rickman and the Rev. Bernard Hemmeler, of the Lutheran Church-Missouri Synod, said:

"Although the ordinance undoubtedly is aimed at certain nuisances it should be reviewed carefully to see whether it interferes with our American constitutional rights guaranteeing freedom of expression and religious liberty."

The Rev. William Turnwall, executive secretary of the board of home mis-

ns of the Baptist General Conference America, was even more vehement in denunciation of the measure. He said:

"It violates the very commission and unction given by Jesus Christ to angelize the whole world with His spēl. The distribution of the Bible and igious literature at home plays a big rt in our witnessing ministry."

Msgr. J. B. Lux, managing director of *Extension*, official organ of the Roman Catholic Extension Society, said:

"The ordinance would be disastrous us and have great harm for the cause religion."

Voicing Presbyterian sentiment on the bject, the Rev. Paul S. Johnson, executive secretary of the Chicago Pres tery, said:

"Complaints of misconduct of any nvassers should be dealt with by arges of disorderly conduct and other osecutions without infringing on the ghts of others or replacing our Ameri in way by un-American police regulat ons."

[RNS]

OLD CATHOLICS

new German Bishop

The Rt. Rev. Erwin Kreuzer has re gned as head of the Old Catholic church of Germany, and the Rev. Jo annes Josef Demmel, who last summer as elected his coadjutor will, upon his nsecration, become diocesan.

Bishop Kreuzer has been ill for a long me, and this has caused the postponing of many important decisions. So Dr. emmel has already taken over the ad inistration of the diocese. However, he ill not be consecrated until All Saints' ay when bishops from Holland, Aus ia, Switzerland, and England are ex ected to be present.

Authorities on Church relations say at Dr. Demmel's election is good news or the Old Catholics in Germany, as he recognized to have considerable ability nd piety.

ARMED FORCES

Archdeacon's Son Decorated

Lieut. John Reus-Froylan, son of the n. Esteban Reus-Garcia, archdeacon of Puerto Rico, returned to San Juan, R., recently on 30-days leave, after being decorated and slightly wounded in Korea.

Lieut. Reus was awarded the Bronze star with "V" for valor in action while serving with the 65th Infantry in the

Choisin Reservoir district last December. His platoon, which was carrying out a mission of clearing a road of enemy troops to facilitate effective retirement of friendly troops, was surrounded and repeatedly attacked. Under his skillful leadership the enemy attacks were repelled with no losses. The citation says: "The heroic leadership displayed by Lieut. Reus-Froylan reflects great credit on him and the military service."

Fr. Reus, who has been supplying at St. Paul's Church, Frederiksted, Virgin Islands, during the absence of the rector, observed his 25th anniversary as a priest on August 22d with the celebration of a festival high mass.

WORLD RELIEF

President Asks Aid for Arabs

President Truman has asked Congress for \$5,000,000 in emergency aid for Arab refugees displaced from Palestine.

Relief to the Arab refugees has been carried on for the past year through contributions from UN countries, including \$25,400,000 from the United States. When Congress passed its recent stop-gap resolution providing continuing funds for foreign aid while the regular appropriation bill is being worked out, no provision was made for Arab refugee aid.

A MIDNIGHT MEDITATION

TO a Christian who has been very ill and close to the "Valley of the Shadow of Death," God is near.

If, in the silent watches of the night or the early morning hours, one has to rest beyond the time required for sleep, and is wakeful, perhaps there comes the recollection of the words of Scripture: "Be still and know that I am God." And God, "Whose ways are wonderful and past finding out," speaks to the soul.

Perhaps there comes the memory of that beautiful hymn: "When in the night I sleepless lie; my soul with heavenly thoughts supply. Let no ill dreams disturb my rest; no powers of darkness me molest. Teach me to live that I may dread, the grave as little as my bed. Teach me to die that so I may rise glorious at this awful day. Praise God from whom all blessings flow. Praise Him all creatures here below. Praise Him above, angelic host, Praise Father, Son and Holy Ghost."

The "Mystery of Suffering" is ever beyond our comprehension. Yet it is partly illumined by our Lord upon the Cross. In that great Sacrifice, when God for our salvation "spared not His own Son," we see the suffering of our Lord and, uniting our suffering with His, we find grace, comfort, and courage. For when we think of what Christ endured in His passion and death, we who try to follow Him, even afar off, should bravely bear what God sends to us.

We may not comprehend God's purpose in sending us these hard things, but

we should remember that it is the God of Love, who holds to us the cup of suffering, and like our Lord, we should say: "Not my will but Thine be done."

It may be that our trials are to make reparation for sins known or unknown; or for sanctification, that we may increase in that "beauty of holiness, without which none can see God"; or to shorten our time after death in the "place of departed spirits."

Well did St. Augustine say, "Here believe: there understand." In sure trust and confidence in the goodness and mercy of God, one should carry on, for "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

And when sometimes our love and faith and hope grow weak and fear assails the soul, let us remember those blessed words of Scripture:

"Be strong and He shall comfort thine heart. Put thou thy trust in the Lord." For "though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me," for "the eternal God is my refuge and underneath are the everlasting arms."

Then, trying to be perfectly resigned to whatever God wills, through the grace of God in trust and confidence we should say: "O my God, I offer myself, I surrender myself, I consecrate myself to Thee to be used for thine Honour and Glory" for "all things work for good to those who love the Lord."

CLERIC ANONYMOUS.

that men have and are really belongs to God, human beings can make no real reparation apart from Christ's "one, perfect, sufficient" offering of Himself. But Christians can share in His offering by sharing in His suffering for the sins of others.

ENGLAND

By the Rev. C. B. MORTLOCK

Winning Design

Coventry Cathedral, destroyed by bombing on November 14, 1940 (except for its 15th-century tower and spire), is to be rebuilt in accordance with the design of Basil Spence, Scottish architect (aged 44) who was the winner of the first prize in the competition announced when the designs of Sir Giles Scott proved unacceptable to the authorities.

No fewer than 219 architects entered the competition. Mr. Spence has made his reputation as an exhibition designer and was engaged on his work for the Festival of Britain when he made his winning design for the cathedral.

Most of the blitzed cathedral is to be preserved as a ruin and the open site remaining treated as a garden of rest. Both the bishop (Dr. Gorton) and the provost (the Very Rev. R. T. Howard)



CHAPLAIN DECORATED: Capt. Joseph W. Peoples, serving with the U. S. Air Force in Japan, was presented with the commendation ribbon recently by Lt. Col. George W. Sutcliffe, 437th Tactical Group commander. Before returning to the chaplaincy, Fr. Peoples was rector of St. John's Church, Chicago. He is the author of the article on the Family Day plan (L. C., September 2d).

TUNING IN: ¶ In England the dean of a cathedral which is also a parish church is called the provost. Most American cathedrals are also parishes, but most English cathedrals are simply diocesan churches without a list of communicants.

have expressed unqualified satisfaction with Mr. Spence's proposals. None the less the voice of criticism has already been raised, and the proposed new cathedral stigmatized as an "esthetic monstrosity" and denounced for its "pagan" character.

From September 24th to 28th Christ Church, Oxford, will be the scene of an international conference on patristics (study of the Ancient Church Fathers) over which Dr. G. L. Prestige, canon of St. Paul's and a preëminent patristic scholar, is to preside.

Among the distinguished foreign scholars who have expressed their interest in the conference are the Rt. Rev. Dom Bernard Capelle, OSB, Abbot of Mont César, Louvain, Fr. J. Daniélou, S.J., Fr. F. Halkin, S.J. (of the Bollandist Society), Fr. Johannes Quasten (Catholic University of America), and Prof. Cullman of the universities of Basle and Zurich.

The vice-chancellor of Oxford University will welcome the scholars, who will consider first the history of liturgy down to the eighth or ninth century and then the impact of patristic study on the life and thought of the Church today.

More than two hundred acceptances have been received to the invitations sent out by Dr. F. L. Cross, Lady Margaret Professor of Divinity and secretary of the conference. The number of papers and communications already offered amounts to 145.

LIBERIA

First Founder's Day

Its first Founder's Day program was held by St. John's School, Robertsport, Liberia, this year. The school was opened in 1878 by the late Bishop Penick in accordance with action taken by Liberia's convocation and under authority granted by the president of the Republic of Liberia. St. John's is an academy and industrial school.

GERMANY

Protestant Ambassador to Vatican

West German government sources at Bonn said that Chancellor Conrad Adenauer has decided to nominate a Protestant as the West German ambassador to the Vatican.

The same sources said that leaders of the Evangelical Church in Germany had been requested to submit their suggestions as to candidates for the new post.

Dr. Adenauer's previous plan to name a Roman Catholic had met with criticism from Evangelical groups.

Among those who advocated the appointment of a Protestant was Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany.

[RNS]

ROMANIA

Trial for Treason

Eighty-year-old Roman Catholic Bishop Augustin Pacha of Timisoara and a group of priests were among 10 persons put on trial before a military court in Bucharest for alleged treason against Communist Romania. The death penalty was demanded for the defendants.

According to the indictment, the group engaged in Vatican-directed espionage operations in conjunction with American, British, Italian, and Swiss officials.

The indictment charged that the espionage was carried on continuously since 1936, first for the Germans, and then for the United States and Great Britain after 1944, under instructions from Bishop Gerald P. O'Hara of Savannah-Atlanta, Ga., formerly regent of the Papal Nunciature in Bucharest.

Bishop O'Hara was represented as having promised that, when necessary, American planes would parachute arms, food, and everything required for the overthrow of the Communist regime.

(In Savannah, Bishop O'Hara declared that only "a tissue of lies" could have involved him in a Romanian treason trial.)

[RNS]

GREECE

Through All Vicissitudes

The new Metropolitan of Thessalonica, who welcomed the visitors to that city for the Pauline anniversary recently, is Panteleimon, formerly Metropolitan of Edessa.

He is a graduate of the Philadelphia Divinity School, where he studied in the 1920's.

AUSTRALIA

New Minister is Churchman

Australia's new cabinet minister for the Navy and Air Force is William McMahon. He is a member of the parish council of St. Mark's, Darling Point, Sydney, and is a regular worshipper.

¶ Liberia is the only missionary district of the American Episcopal Church on the African continent. This year is the 100th anniversary of the consecration of its first bishop, John Payne, in 1851—four years after the republic was founded.

SENSE IN SYMBOLS

By the Rev. Roger Geffen

*The Only Way to Learn the Church's
Language Is to Live With the Church*



IT is often said that the Church suffers from an outmoded symbolism, that it should bring its symbolism up to date or have less of it — since, it is urged, this is not a symbolically minded age.

The writer is a man of science — a mathematician, to be precise. It seems to him that this complaint is a particularly unscientific one. It involves a misunderstanding characteristic of an age that has largely lost awareness of scientific method as such, an age in which many great scientists are incapable of thinking in scientific terms, however competent they may be in advancing technological knowledge. And, if scientists themselves have lost ability to think scientifically about any but strictly technological matters, is it any wonder if the average man is unable to reason in a scientific way? Is it any wonder that he should find fault with the Church's symbolism?

If we are to consider the matter scientifically, we must start with what a symbol is. A symbol is something that stands for and suggests another thing, by convention, rather than because of intrinsic likeness. Of course, we are using the word "thing" in the broadest possible sense, to mean mark, or action, or sound, or color, as well as tangible object. A word is a symbol; it stands for some-

thing, not by intrinsic likeness to what it represents, but by the convention of language.

Now, consider a man who does not understand the meaning of the word "go." Would it be reasonable to suppose that he did not understand the word because it is at least 500 years old, and is therefore an outmoded symbol? Surely it would be more reasonable to suppose that the man did not understand the word because he had not learned the English language, and therefore did not know the convention which connects the sound with the action in the minds of English speaking people.

Likewise, if a man does not understand that the symbol of shaking hands means friendship, but thinks it is an attempt to throw the other person off balance (as in Indian wrestling), it is probably because the man has been reared outside any social group in which handshaking is practiced. It would be silly to imagine that a man would misunderstand a handshake because it was such an old symbol that it had become outworn.

If, then, the symbolism of the Church is meaningless to a man, this is much less likely to imply a defect in that symbolism than it is to imply a defect in the man's education. One would not expect a man brought up entirely outside the

Church to understand the symbolism of Eucharistic vestments or of kissing the altar, any more than one would expect a man brought up in France to understand all the allusions of Shakespeare. The solution of the difficulty is not, however, to change Shakespeare, or even to translate his works into French, but to teach the Frenchman English. Similarly, an American will understand Voltaire better if he learns French than if he is content to read English translations of Voltaire.

It might be possible to translate the symbolism of the Church into the symbolic language of modern commercialism, or of hollywoodism. But it would scarcely be advantageous. If a man wants to know what the Church is saying, he must live for a time with the Church, and learn how the Church says things. If the symbolism of the Church lacks meaning for today, it is not because the symbolism is defective or old: it is because men are ignorant. Many men are brought up almost entirely outside the tradition of the Church, and therefore do not learn its language. But the advantage of telling the Church's story in the language which the Church herself has developed over the ages is greater even than the advantage of telling a French story in French.

¶ Trained as a mathematician, Fr. Geffen was ordained to the priesthood in the West Indian diocese of Nassau. At present he is assistant priest of the Church of the Resurrection, New York, and editorial adviser to the Religious Book Club. The

symbols of the apostles shown above represent some noteworthy characteristic of each one's life or death, in some cases being scriptural and in other cases traditional. In windows, sculpture, etc., they help tell the saint's story.

Grace to Withstand

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

Collect for 18th S. After Trinity.

TEMPTATION is common to all of us. The young have no corner on it; neither have the old. It is not peculiar to what the Prayer Book quaintly calls "open and notorious evil livers." It comes to good Churchpeople as well as to bad ones. It comes to you and me. And often it comes so subtly disguised that we don't recognize it.

As the priest says this collect in today's service, how many of us will make any effort to apply it to ourselves? Are not "the temptations of the world, the flesh, and the devil" the grosser carnal sins—sins to which, perhaps, we ourselves feel no great attraction? Are we not superior to those temptations—at least, now that we are older and more settled than we were?

Maybe. Or maybe not. There is still the roving eye, the wandering thought. There is the recollection, fondly treasured, of that which was—or might have been. Lust begins in the mind; impurity is rooted in the heart. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." A hard saying. A high standard of judgment. A difficult test, one that lays bare the innermost secrets of the heart.

But the temptation to carnal sin is not the only bypath into which we are led by the entanglements of the world, the weakness of the flesh, and the wiles of the devil. There are other, more devious temptations; many of which seem no temptation at all.

There is the temptation to accept the world on its own terms; to live and act as solely of the earth, earthy. It is easy to accept the world's standards, even to become indignant at those who fail to do so. You hear it all about you. "What if the students did cheat? They all do. Why punish those who were unfortunate enough to be caught?" "What does Hoover mean by talking about lax morals in the government today? Has he forgotten the oil scandals when he was in the Cabinet?" Or, from your high school young folk: "Why shouldn't I pet? Everybody does!"

The Christian standard is not the world's standard. It never has been, and never will be. Our Lord warned us to beware particularly when all men speak well of us; because that means we have accepted the world's standards. In the jargon of psychiatry, we have become "adjusted" to the world. Christians should never be adjusted to the world, for they are

citizens of a Kingdom that is not of this world, and that has infinitely higher standards. "Be ye perfect, even as your Father in heaven is perfect"—an impossible standard, true, but one that we are pledged to strive for nevertheless.

Of course it's impossible, on the human level. That's where that word "grace" comes in. "Lord, we beseech thee, grant us *grace*." Without that divine gift we are trying to blow wind into our own sails. It takes the Holy Spirit—the Wind of God, if you will—to propel the frail bark of our spiritual life. That means outside help—strong help, supernatural help, sacramental help. Fortunately we have it ready to hand, right in our parish Church. This very collect recalls the words of our vows taken in Holy Baptism, and renewed in Confirmation. And it leads us to the altar, where the grace of God is to be found in the Body and Blood of His Son, given out in abundance for the strengthening of our soul.

BUt notwithstanding temptation is only the negative part of the picture. Equally important is the positive part: "and with pure hearts and minds to follow thee, the only God." Pure hearts and minds—how important this is! So important that every Eucharist begins with the collect for purity: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*"

"... To follow thee, the only God." Dr. Massey Shepherd reminds us that in the original Latin the word translated "follow" means "pursue eagerly." We are reminded of the "life, liberty, and pursuit of happiness" of the Declaration of Independence; and of the play in which the Hessian soldier expressed his wonder that a people would fight for the right of "running after happiness." Only it is not abstract happiness, but God, that we run after in eager pursuit. Not just *a* god, but "the only God."

Perhaps the greatest temptation that we face is that of running after a false god. The god of wealth, perhaps, or of power. Or that most popular deity in the modern pantheon, the god of security. False gods, all of them. Neither our check book nor our listing in the blue book nor our social security number will avail us when our earthly pilgrimage is finished, and we arrive at our goal. What goal? Why the goal of eternal life, of course; that's the promised goal for the Christian. Not just everlasting existence, but

real life — life of which this world is but a shadow, life in the nearer presence of Him who came that we might have life, and that we might have it more abundantly.

So we ask grace, divine power to withstand temptation; and we ask for the purity of heart that may enable us to run the straight race toward the one and only true God; and we ask these things through His Son whose Name is above every name, Jesus Christ our Lord.

Yes, that collect really *is* for us, each one of us, here and now.

Chalcedon and Rome

IN anticipation of the 15th centenary of the Council of Chalcedon, which defined the dual nature of Christ as both God and man, the Pope has issued an interesting encyclical letter, known as *Sempiternus Rex*. In it he addresses an appeal for unity in the Catholic Faith to certain Oriental Churches in Egypt, Armenia, and Ethiopia which still reject this doctrine,

arch of Istanbul is of equal rank and authority with the Pope.

In choosing between the findings of the Council of Chalcedon, to emphasize its teachings on one subject and to ignore those on another subject, the present Pope is exercising the right of private judgment, which is historically associated not with Catholicism but with Protestantism. Moreover in basing his plea to all Christians for submission to Rome on the Council of Chalcedon, he is ignoring and misrepresenting the major finding of that Council in the realm of Church order and discipline. What kind of infallibility is this?

We think the Pope would have been better advised not to make his plea for submission on the basis of the Council of Chalcedon. Others can read history, too. And it is a plain fact of history that the findings of the Council of Chalcedon were against the claim of papal supremacy, which was even then beginning to split the Christian world, and which was to culminate 14 centuries later in the promulgation of the unscriptural and unhistoric dogma of papal infallibility.



held in common by Roman Catholics, Eastern Orthodox, Anglicans, and Protestants of the historic traditions.

But the Pope goes beyond this, and calls upon all baptized Christians (as he has done before) to "unite under one banner against the stormy assaults of the infernal enemy, who is not horrified by the hatred and the ferocity with which the enemies of God in many countries of the world threaten to destroy or try to uproot all that there is of divine and Christian."

The "one banner" under which the Pope wants us to unite, of course, is that of the Roman primacy and the papal infallibility. But in making that plea, on the basis of the Council of Chalcedon, the Holy Father is ignoring another action of that Council, the adoption of the famous Canon XXVII, which accorded to Constantinople equal privileges with Rome in the Holy Catholic Church. Pope Leo I protested against this, but it was universally received in the East and is the basis for the claim of the Eastern Orthodox Church today that its Ecumenical Patri-

Two Postal Bills

CONGRESS has before it two bills affecting the postal service, and thus affecting everyone who uses the United States mails. One of them, already far along the way toward enactment, will raise the rates on virtually all classes of mail — letters to 4 cents, air mail to 8 cents, postcards to 2 cts., and so on.

Postage on your favorite magazines will be boosted each year until it is up 60%, an increase that will have to be passed on to subscribers in the form of higher subscription prices. The same bill contemplates that one-delivery-a-day shall continue to be the rule in residential areas, instead of restoring the former two deliveries a day. In short, every postal facility will cost more, and the present inadequate service will not be improved.

The other bill, S-1148, is languishing in a pigeon-hole. This is the Post Office Department Reorganization Act, based on the Hoover Report. It is designed to take the Post Office out of politics and politics out of the Post Office, to base appointments and promotions in the postal service on merit rather than on political connections, and to replace the antiquated and expensive postal red tape with modern business methods. The result of this reorganization would be better postal service at lower cost.

Obviously the second of these two bills is the one that is most in the public interest. But unless the public awakens from its apathy and makes a vigorous demand for postal overhauling, it is the first of them that will be passed. The result will be higher rates, continued waste, and no improvement in service.

Which do you want? Does your senator know your views about it?

By J. Harvey Littrell

Director of Secondary Education, Public Schools, Hastings, Neb.

How to be

THE typical Sunday school teacher is an above-average individual, both mentally and spiritually, eager to help the youth of his church. Unfortunately, he usually lacks the background in educational methods and psychology that could make his efforts more successful.

To improve Sunday school teaching it is necessary for the Church school teacher to be convinced that he has an important task. Regardless of an individual's occupation, he must believe he is making a worthwhile contribution, or he cannot be a successful worker.

The Sunday school teacher should remember that he is providing the only systematic religious training some children may ever have. This is particularly true at present when modern families do so little in the home about the formal spiritual training of their children. The few hours the child spends in Church school thus become vitally important. It is also true that the Church school teacher may have considerable influence on a child's later religious life.

Too often in educational endeavors we see only the immediate results of our labors and fail to comprehend or consider their long range effects. The Church school teacher is a significant force in the perpetuation of Christianity—a necessity for the preservation of democracy. Finally, from a psychological standpoint, the Sunday school teacher can help to make religion an integrating or balancing factor in the lives of the children he teaches.

After the Sunday school teacher is convinced he is important, he should learn, and apply, the principles of good teaching developed by secular educationists. Many such principles can be stated, but these are the ones that seem of greatest importance for religious education:

1. *Have worthwhile objectives.* There should be the larger objectives for the total Sunday school program. These cannot be formulated by the individual teacher. All of the teachers working as a group and enlisting the aid of the rector, of diocesan educational workers, and of the National Council's department should arrive at a set of objectives. After these are written, the teachers must be sure that in their instruction they attempt

to fulfill the planned objectives. Never let objectives become just words.

Objectives should also be planned by the teacher for each lesson. If the teacher has none, the children will have none, and little learning will be effected. In planning objectives for the lessons, it is important to remember that in Sunday school teaching there is considerable lapse of time between lessons, and it will be necessary to re-motivate or renew enthusiasm for any lesson or project continued from a previous meeting.

2. *Have self-activity that is psychologically sound.* Self-activity refers to instructional methods that require the student to be active either physically or mentally in reaching a goal. If this self-activity is to be psychologically sound, the teacher must understand the behavior patterns and the religious interests of the age group he is teaching.

Gesell and Ilg have shown the great variability in children in different age groups in both their behavior and religious feelings.* The Church school teacher needs to know what to expect of the children, so he may first accept them as they are and then plan activities accordingly. If activities are planned with an understanding of the psychology of the age group involved, then these activities can more effectively contribute to the learning.

There should be a variety of activities planned from week to week and even within one instructional period. Variety will provide mental stimulation. It creates interest and enthusiasm if the children are not subjected to an unvarying routine.

It is particularly important that the activities be planned so that they are within the child's experience. Bible stories and social lessons should be tied up with people and events of the present time. For example, a Church school may have a birthday party with a birthday cake in the Christmas season. Few children experiencing this activity fail to remember that Christmas is the birthday of Jesus. A birthday cake means a birthday!

**The Child from Five to Ten.* By Arnold Gesell and Frances Ilg. Harpers, 1946. Pp. xii, 475. \$4.50 (or, boxed with the same authors' *Infant and Child in the Culture of Today*, \$9).

TUNING IN: ¶ Latest reports showed 514,754 children in Episcopal Church Sunday schools, with 60,151 teachers. The figures (for 1950) represent an all-time high. Lowest year in the history of national Church statistics (which began to be

kept in 1908) was 1944 with 387,981 scholars. The difference is accounted for chiefly by the rise in the birth rate in the last few years, although there are more Church school students than there are children of Church families.



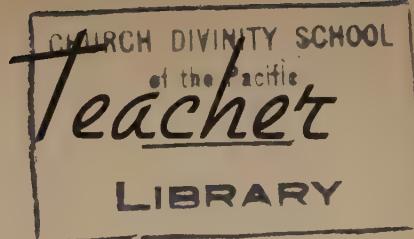
If the activity involves memorization the teacher should try to build a background of meaning if at all possible. Small children probably enjoy memorizing certain materials for the rhythm, the sound, or the feeling, even though they do not comprehend all that they say. Perhaps this satisfies a felt need and with maturity they will begin to understand what they so cleverly recite.

3. *Without expenditure of energy or effort on the part of the learner, no learning can take place; therefore, the teacher must help students release their energy.* Children do not learn when they are passive, yet Hartshorne and Lotz found that nearly all instruction in Sunday school was given in such a manner that children had no way to appropriate what was being taught except on a passive basis.†

Too few pupils make any preparation for the lesson or take active part in the development of the lesson. The Church school teacher is not entirely to blame; parents, too, have a responsibility. However, the teacher might stimulate interest

† *Case Studies of Present Day Religious Teaching.* By H. Hartshorne and E. Lotz. Yale University Press, 1932. Out of print, but available in libraries.

Good Sunday School Teacher



by having assignments other than "read the lesson before next Sunday." For example, pupils might prepare to tell an experience they have had which is similar to the one in the lesson, or they might find pictures which illustrate a modern version of the story.

Often teachers are concerned about energy which is seemingly released in the wrong way. Conversations and irrelevant remarks might often be considered distracting. If it is possible, the teacher should absorb or convert the irrelevancy into the theme of the lesson. Frequently remarks which seem to distract have been offered in good faith; such remarks should never be ignored, and appreciation should be expressed for the attempt to contribute to the lesson.

4. *The environment, both physical and social, should be conducive to learning.* Teachers should seek the aid of others in the church in providing adequate partitions between classes, proper ventilation, a comfortable temperature, good lighting, and attractive, colorful meeting places. The Church school superintendent should strive to select teachers whom children can respect and admire. A teacher with idiosyncrasies which cause amusement should not be selected. Religious interests of various age groups should be considered, so that children whose interests are similar can be grouped together.

5. *Teaching should provide for individual differences.* The Sunday school authorities probably should not attempt to determine individual differences by a testing program, as is done in public schools, but teachers should try to note marked differences which might cause difficulty in learning or participation in a group. All eight year olds do not have the same reading ability. John may have a speech defect that would cause him embarrassment in a class where oral reading is done frequently.

Some differentiation of assignments may be necessary for students of differing mental ability. In the small Church school, where students of two or three different age groups are placed in one class, there are certain to be differences in the ability of the students to comprehend the lesson.

If the principles of good teaching are followed, then discipline troubles should

be at a minimum. However, Sunday school teachers seem universally to be plagued with problems of discipline. In the Church school, correction is not easily managed; the emphasis, therefore, must necessarily be on prevention. The following suggestions, which supplement the principles of good teaching, may be of value as preventative measures.

1. Have the physical conditions as ideal as possible; have things arranged ahead of time; be prompt in arrival.

2. Begin class periods with vigor; get to work immediately.

3. Dispatch routine matters as quickly as possible — for example, taking of attendance, the collection of money, passing papers. Allow "trouble makers" to take a prominent part in these things, with some good reason for doing so.

4. Keep pupils profitably employed during the period.

5. The teacher's position is important; keep in close contact with the class.

6. The teacher should be alert; use the hands, face, and eyes as a means of expression.

7. The separation of "cronies" may prevent disorder.

8. Never suggest disorder in advance, e.g., "No one is going to talk today."

9. Display cheerfulness, courtesy, friendliness, sympathy, and enthusiasm. Avoid a "this is a cross I have to bear" attitude.

10. Beware of distracting mannerisms.

11. Be prepared. Lack of knowledge leads to a loss of control.

12. Make the subject matter of interest to the pupils. They must feel it is important.

In summary, it can be said that to improve Sunday school teaching it is necessary for the teacher (a) to be convinced that his job is of vital importance, (b) to employ the principles of good teaching, and (c) to prevent discipline troubles so that correction is unnecessary.

SONG OF A SISTER SACRISTAN

*"Lord, I have loved the habitation of Thy house,
and the place where Thine honour dwelleth."*

MOTHER of Bethlehem, who made the bands
Which bound His dimpled limbs upon the hay,
Teach me, with humble heart and gentle hands,
To spread His altars for Him day by day.

Mother of Nazareth, who knew the way
His tired steps turned in the door at night,
Help me, for all the weary souls who pray,
To keep each little glimmering candle bright.

Mother of Calvary, who saw Him dead,
Draw me yet ever nearer to thy Son,
Polishing vessels for the wine and bread,
Beholding there the Uncreated One.

Mother of God, forever at His side,
While here I only dust the cherubim,
Plead with thy Son for mercy on His bride
Until that birthday when I go to Him.

A SISTER OF ST. ANNE.

TUNING IN: ¶ Most important item of unfinished business on the agenda of the Church's National Department of Christian Education is the completion of an official Sunday school curriculum. Several unofficial courses exist, however. ¶ A sacristan

is a person who has the job done in most parishes by the altar guild or society—taking care of the Communion vessels, crosses, candlesticks, and vestments, keeping altar linens clean, preparing for the services and putting away after them.

Where Are America's Moral Standards?

By the Rev. Randolph Crump Miller

Professor, Church Divinity School of the Pacific

THE latest news in morals and ethics is disturbing. We see cadets dismissed from West Point for cribbing under the honor system, and some of them are football players. We see the widespread cancer of gambling corrupt star basketball players in colleges throughout the nation. We see bribery in and out of Congress. We see loans advanced to bad risks by a government agency, the reward being a well-paid job with the company receiving the money. We see Internal Revenue officers in jail. Television brings us closeup shots of all the crime leaders in the biggest show ever to hit New York.

This brief list is not a catalogue of all the immoralities of the nation. But except for the Kefauver exposures, these things took place among respectable people. We somehow expect future officers to be paragons of virtue as far as their code of honor is concerned. We expect every athlete to give everything he has, and to "shave" points in a basketball game means letting down our whole code of athletics.

To see gamblers moving in and taking control of basketball scores is utterly shocking. We are somewhat case-hardened to crooked politicians, but not to crooked athletes. The "mink coat" episode shows how what is called "influence" works among underlings in high places. Deep freezes even find their way into the White House. And while tax collectors were grafters and quislings in Jesus' time, we somehow had come to expect our Internal Revenue Department to be as honorable as the FBI.

What are America's moral standards, if any? Those who subscribe to *Consumer's Research* or *Consumer's Union* know about the dishonesty of some advertising. Every manufacturer wants to sell his product, and we expect him to take every honest means to do so. On this level, *Consumer's Research* makes objective tests. But when it is discovered that there is dishonest labeling, that dangerous drugs are sold without proper warnings, or that *ersatz* materials are used, we need to know about it. The Pure Foods Act is in constant danger

from lobbies representing the manufacturers.

What are the ethics of "McCarthyism" in politics? Using the protection of Congressional immunity to avoid the libel laws, we have seen some of the most shocking character assassination in the history of our country. The development of "smear tactics" in political battles is so widespread that many of us don't believe anything we read in the field of politics.

Senator Thomas and Congressman May and Mayor Curley have been in jail. But what is worse, Mayor Curley continued to run Boston from his jail cell. Voters will actually keep a dishonest man in office!

THE WORST THING

But the sins of America are not the worst part of the story. Christians know that men are liable to sin. They know that men are able to sink lower than the animals, and that some men may become saints. But Christians expect to see sinners condemned unless they are repentant. When a bishop is sent to jail, he is unfrocked, not re-elected! Yet President Truman pardoned Mayor Curley as well as some of his Pendergast machine friends.

The worst thing about the West Point scandal is not that the students were caught cribbing, but that not one student was reported as being penitent. They took cribbing for granted and were sorry only that they had been caught.

Many articles about the West Point situation have condoned the cribbing. The culprits were forced to crib in order to play football. So we should investigate an academy where the standards are so high. Now these boys are shocked because they cannot transfer somewhere else and play football. The officers were too rough on them, and so are the

TUNING IN: ¶ In Church usage, **morals** usually refers to those things which are eternally right or wrong because of their relation to God's nature and will; **ethics** can mean the same thing, especially as a systematic study, but is also used to

mean conduct which is looked upon as acceptable by a particular human group, whether or not we believe it to be acceptable to God. ¶ Bible teaches that all men are sinners, but expects the Christian to be a penitent sinner who is trying to improve.



"snooty" colleges. Perhaps a slap on the wrist would be punishment enough. But how criminal it is to wreck a good football team over a little matter of a rule or two! Boys will be boys.

This same cynicism, with excuses for all concerned, runs through the basketball briberies. It is all the fault of the alumni who sent the boys through college. It is because "stingy" colleges gave too small scholarships for an athlete to live in style.

Even the Kefauver TV shows were treated as extravaganzas. Housewives and husbands stayed home by the thousands and disrupted the schedules of work all over the east, to see Frank Costello, as if he were the latest idol of the bobby-soxers. They made excuses for the poor racketeers, because they had unfortunate environments when they were growing up. We have heard that Micky Cohen is a "nice guy" and Virginia Hill a "sweet young thing."

Some of us simply ignore all this. We go on our way rejoicing as if nothing at

all is happening. We are so concerned to think about "whatsoever is lovely and of good report," that we refuse to face the facts. Everything will turn out all right if we have good thoughts. So we don't think at all, but just dream dreams.

A few follow the opposite tack and carry condemnation too far. They judged Costello as if the Kefauver investigation were a jury trial. They would never forgive the West Pointers. They would sit in judgment on all sinners with the pride of a Pharisee and throw the first stone. The world is going to hell, but I am going to heaven, sums up their attitude. "Thank God, I'm pure."

There is also a reaction of complete cynicism which includes everyone. American civilization is so decadent that it cannot endure. The moral core of America is like a rotten apple. Nothing can be done to save it. These incidents are simply symptoms of complete and utter demoralization.

Wherein lies a realistic and Christian answer to all this? What should a Christian do about it?

The first thing is to recognize sin as sin. Whenever a man disobeys the moral law he is a sinner. No athlete or politician or industrialist or labor leader of average man is free from responsibility to obey the moral law. We may understand the sinner and be sympathetic with his weakness, but that does not condone

either his sinful actions or human sin in itself.

Who shall ascend into the hill of the Lord or who shall rise up in his holy place?
Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor.
He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Psalm 24:3-5

The second factor is to expect repentance. That is what is lacking in so many cases. That is what is shocking about the reports from West Point and of the political influence situations. No one has tried to change his course, no one has sought to find what the moral law is and to obey it. What is truly an offence has been dismissed as a mistake.

The third element is forgiveness, where repentance is present. The colleges refusing transfers are right if the dismissal is not honorable; but Cardinal Spellman also is right in saying that he will forgive them if they meet his requirements. The men may continue their college education, he says, if they take no part in athletics. Willingness to accept these conditions is an indication of their repentance, and it will give them their major goal of a college education. So he is asking of them what we ask of all who have disobeyed the moral law:

Turn back, O man, forswear thy foolish ways.

The Hymnal 1940.

Finally, there is hope. In the midst of all the pessimism showing that America is morally decadent, Royce Brier says that it is not as bad as we think. He describes the conditions George Washington met with as he tried to mold a motley crew into an army. There were the frontier days, with the vigilante committees replacing lawless lawmen, there were desertions and murders among Union and Confederate troops outnumbering by far those in recent wars, there were many more lynchings and other instances of mob violence in the last century. The political scandals of previous years were worse than the "mink coat" variety. America's moral standards and means of enforcement are higher today.

The price of any increased moral sense is eternal vigilance. We need to pray.

Judge eternal, throned in splendor,
Lord of lords and King of kings,
With thy living fire of judgment
Purge this land of bitter things;
Solace all its wide dominion
With the healing of thy wings.

The Hymnal 1940.

We cannot fulfill this prayer by cynicism, by excuses, by letting down our moral standards, or by pessimism. The best example we have of this on the positive side is the story of how the integrity of professional baseball was established after the World Series was thrown in 1919 in the "Black Sox" scandal. With baseball's future tottering on the brink of disaster, Judge Landis was hired as commissioner, and his vigilance was such that there was no actual scandal during the past thirty years. Our FBI, the most uncorruptible of our national agencies under J. Edgar Hoover, is a most effective and sane agency which provides hope for our national morality.

Would man but wake from out his haunted sleep,
Earth might be fair, and all men glad and wise.

The Hymnal 1940.

Is this not what St. Paul meant when he said you should "let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy?" (Phillipians 4:8, Goodspeed's translation).

And was not Micah saying the same thing:

You have been told, O man, what is good,
And what the Lord requires of you:
Only to do justice, and to love kindness,
And to walk humbly with your God.
(Micah 6:8, Smith-Goodspeed).



RNS

CHRIST OVER KOREA: The Ashland, Ky., Independent published this picture recently, reporting that it was developed from a roll of films sent home by an American Air Force man in Korea. He had taken a photograph of two airplanes maneuvering, one American and one Chinese Communist, but was amazed when his family wrote him that the developed negative showed a portrait of Christ. Problem: if the picture was naturally caused, how? if supernaturally caused, why? Demand for the picture continues, though the newspaper published it twice, completely selling out both issues.

TUNING IN: ¶ Belief that mankind progresses morally, while widely held among Christians, is not an unchallenged doctrine. Both the New Testament and many later Christian writers have passages which suggest that the world may get worse

and worse. However, Christianity is unanimous in teaching (1) that Christians as individuals must show the moral growth which springs from religious faith and (2) that the ultimate moral triumph can be achieved only by Christ's Second Coming.

Family Bible Reading

IF specialists are right in dating I Thessalonians at 51 A.D. and listing it as the earliest of our present New Testament writings, then the current year may be regarded as the 1900th anniversary of the New Testament—and therefore, in a sense, of the Bible itself.

A not unworthy tribute to such an occasion is *The Home Bible, Arranged for Family Reading* by Ruth Hornblower Greenough (Harpers. Pp. xv, 339, 393. \$6).

The book consists of selections from the King James text in "logical" order. This description would seem justified if "logical" is taken in a somewhat broad sense.

Thus, for example, Genesis 1 and 2 are followed by Ecclesiasticus 43 and Psalm 104, with the Genesis narrative



then resumed at 3:1; the "History of Israel" is quite properly made to begin with God's call of Abraham; "Commandments given to Moses" and "Commandments of Jesus" are placed in immediate sequence; and "Covenants and Holy Communion" includes God's covenants with Noah and Moses, the promise of the new covenant, and the Pauline account of the Last Supper.

Not everyone will want to read the Bible in this way. Yet it is a legitimate way; and Mrs. Greenough's arrangement does have the merit, at points, of underscoring the organic connection of the New Testament with the Old.

The work is an excellent example of the publisher's, typographer's, and bookbinder's arts. The pages (approximately 7½" x 10") are printed in clear type with generous "white space." There are two color plates, over thirty halftone illustrations from William Blake, a few maps, and numerous marginal decorations by Rudolph Ruzicka.

Text is that of King James Version, but paragraphing is entirely modern, with book, chapter, and verse references relegated to the very end.

If this won't induce families to read the Bible, nothing will.

Where the Churches Stand

By the Rev. Anson Phelps Stokes

Author of *Church and State in the United States of America*

A BOOK that owes its origin to the Committee on Religious Tolerance of the old Federal Council of Churches is James Nichols' *Democracy and the Churches*.* At the close of World War II this committee wished to know more about "the relationship of the Churches to political and social freedom" (p. 7), and selected Professor Nichols, now Associate Professor of the History of Christianity in the Federated Theological Faculty of the University of Chicago, to do the work.

The book deals with "the contributions and the resistances, both direct and indirect, offered to the several types of modern democracy by the chief Christian Churches" (p. 9). Dr. Nichols, however, treats the United States in early days less adequately than Europe.

For instance, there is no discussion of the epoch-making events in Virginia leading to its Declaration of Rights and the Commonwealth's separation of Church and State—events which had a profound influence in France, and which showed the Baptists and the Presbyterians giving invaluable aid to Madison, Jefferson, and the political philosophers.

Again, the relation of the Churches to the movement for American independence and Church-State separation is inadequately treated and Jefferson's religious position and vital contribution to the cause is only mentioned, not discussed.

In spite of this limitation I know of no book which gives the European background of modern political and social democracy in relation to the Churches so effectively. Recent developments at home and abroad are also well covered. There are evidences of thorough research, good analysis, and generally fair judgment.

In this last connection it might be well for Roman Catholics to read Cardinal Manning's statement as to Protestant superiority in contributions to social welfare (p. 121), just as Protestants could profit by the recognition of Roman Catholic leadership in this country in social welfare ideals as applied to agricultural

and industrial relations (pp. 250, 51; 249).

Among the more important of the author's historical judgments are these:

That Puritan Protestantism in the Cromwell and Roger Williams tradition has furnished the most important contribution to the development of "liberal democracy."

That until very recent times Continental Post-Reformation Roman Catholicism, while exhibiting occasional liberal social phases associated with the names of Leo XIII, Cardinal Manning, Suarez, Montalembert, Bishop Dupanloup, Don Sturzo, and others has been, on the whole, on the side of the monarchists, Fascists, imperialists, and authoritarian opponents of democracy.

That this reactionary tendency, now known as clerical fascism, reaching its height under Pope Pius IX, with his *Syllabus of Errors* — an extreme document, followed by the decree of Papal Infallibility—did much to alienate both intellectual liberals and the working classes from the Church.

That historically the middle way of a free Christian society—neither dominated by clericalism or radicalism—has, speaking generally, only proved itself possible in nations with powerful Protestant groups. They alone have seemed able to prevent the control or near-control of Communism.

That the Papacy—in spite of its sincere and active opposition to Marxism—has seldom shown any realization of the part which democracy has played and should play in combatting Communism, which is often encouraged by reactionary ecclesiastical attitudes. Indeed the author finds "with few qualifications, a consistent collaboration of Roman Catholicism, and especially the Vatican, with Fascism and Nazism against democracy" (p. 178).

Such are some of the conclusions of Professor Nichols in a book which does him great credit. The work will give all thoughtful students of Church-State problems, whether Catholic or Protestant, much factual historical information which should help us in adopting wise public programs.

LONG ISLAND — A retreat for postulants and candidates has become an annual event in Long Island and an important part of the diocese's devotional life. Bishop DeWolfe initiated the retreat and conference when he became diocesan in 1942. This year's retreat was held at Camp DeWolfe from September 6th to 9th. Among the candidates for Holy Orders present was John Mear, treasurer of the diocese. He is vice president of an insurance firm.

NEW YORK — Ground was broken at Yonkers on September 9th, by Bishop Donegan for a new building for St. Augustine's Church. Present at the ceremonies were 500 men, women, and children, among whom were the Rev. Alger L. Adams, vicar of St. Augustine's, the Rev. Fenimore E. Cooper, dean of the convocation of Westchester, the Rev. Robert C. Buckley, executive secretary of the Yonkers Council of Churches, the Rev. E. F. Marvin, assistant rector of St. John's Church, Yonkers, and the mayor of the city.

St. Augustine's, which was founded in 1910, has 300 members. Until 1950, the congregation worshipped in a building which was condemned last year by the city. Since then, the people have used St. John's Church. Their new building, which will cost \$40,000, will be of brick and stone.

NEW MEXICO — What do seminary students do during the summer? Many of them, such as Seabury-Western student James E. Flinn, spend their summers getting practical experience in mission or clinical fields of the

The hospital was founded in 1922, four years after the mission itself began. The Ven. George L. Packard superintends the hospital as part of his job as archdeacon of the Indian field and head of all Indian work in the missionary district of New Mexico and Southwest Texas.

Accompanying Fr. Packard on his rounds at the hospital, Mr. Flinn saw Christian healing administered along with medical treatment. The work of the hospital, he saw, centered around the sacramental life of the Church. Each Sunday and Prayer Book holy day and each Tuesday, Thursday, and Friday opens with the Holy Eucharist.

Oppressed by disease, the Navajos themselves, have their own traditional healing ceremonies. These, says Mr. Flinn, have no real conflict with the Church's teaching. Sectarian Christianity for the most part, says Mr. Flinn, has told the medicine men they must give up their chanting to become Christians. "We tell them they may keep their ceremonies, and in one case, the medicine man has incorporated into his ceremony quite a bit of Christian teaching. One priest has said that the medicine man has the same relationship to the Church here, as a psychiatrist in 20th century urban society."

Another seminarian, Richard C. Adams, of Northern Indiana, worked with Mr. Flinn. "For us," says Mr. Flinn, "it was a summer of continual learning about a people with a population of 65,000, who live on a reservation of approximately 25,000 square miles and with a culture as primitive as you will find anywhere in the United States and many parts of the world."

The two students read Evening Prayer in San Juan Chapel, painted some of the mission buildings, and assisted in burying the dead.

One of their main jobs was assisting in the vacation church school. "We started our school day by driving along the road, honking the horn, and picking up the children who came down to meet us." The children came only if they wanted to. Navajo parents never coerce their children.

The Navajo laughs quite readily, so the seminarians measured interest in Church school activities by the amount of giggling.

Classes were held in the new parish house of St. Michael's Mission, Fruitland, which is on an acre of ground granted to San Juan Mission by the Navajo tribal council. The architecture of the partly completed church follows the traditional Navajo style of the octagonal hogan.

The Rev. Joseph D. Carter, Jr., who was a seminarian only two years ago,



NAVAJO WOMAN: Head of the family.

church. Mr. Flinn chose San Juan Navajo Indian Mission, near Farmington, N. M.

The mission headquarters — hospital, chapel, rectory, and vicarage — stand high on a mesa overlooking the San Juan River valley. The 22-bed hospital is one of the big projects of the mission. Disease rate among the Navajo is high, and though hospital space and equipment is inadequate it is made to do.

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came to the mission in last April to be vicar of St. Michael's.

Fr. Carter says the Navajos remind him of the comic strip character, Alley Oop. He says that roughly speaking, they are prehistoric men suddenly engulfed (about 1870) in modern American life. Like Alley Oop, they have adjusted quickly to the more obviously useful elements of modern culture—ready-made cigarettes, milled flour, pick-up trucks, and sewing machines.

Fr. Carter said he could almost hear the centuries rush together one afternoon when he visited a middle-aged Navajo woman. (The mother is the head of the Navajo family.) Her hogan was typical: one room of logs and mud, dirt floor, no windows, fire in the middle, no chairs, no beds, no tables. "The woman sat on a sheepskin, clothed in many yards of velvet, with much turquoise and silver, and incomparable dignity of a Navajo matriarch. Her long hair fell loose over her shoulders. In the half-lighted room this woman took on as wild and as primitive an appearance as you are likely to see within 200 miles of the Santa Fe railroad.

"I noticed that one of her sons had sores on both of his ankles, the kind of slow-healing sores that Navajo children often have. So, of course, I began to urge her to bring the boy into our Dr. (Michael) Moran at the hospital.

"She listened carefully and then said, 'I'll bring him in, Father, in a few days, if he's not better before then. But first I think I'll try some sulfathiazol ointment.'

MEXICO — The drought, the government, and fanatics can make life difficult for a missionary district. Bishop Salinas reported in his address to the district's recent convocation that the seven-year drought, which has laid waste large sections of the country and greatly reduced crops, has resulted in scarcity and want which in turn have led to the emigration of whole families.

"One of the clergy opened a new mission in the federal district," the Bishop said, "but it was impossible to obtain the necessary government permission to exercise his ministry or to hold services in the temporary chapel."

Despite hardships, the Bishop reported, there have been material improvements all over the district, a new mission in Tlamata is "up and doing," and the congregation at Joquicingo, which has been inactive, "is now full of interest and enthusiasm."

The Bishop said the work of the new mission in the federal district had not been abandoned.

Bishop Salinas, is celebrating the 20th anniversary of his consecration on September 29th. During the year he visited every congregation in Mexico.

COLLEGES

Daniel Baker Commencement

Fifteen seniors received the bachelor's degree at the Trinity term commencement exercises at Daniel Baker College, Brownwood, Texas, on August 4th. Three are postulants for Holy Orders.

SECONDARY

Alive, But Ailing

The mere fact that a school is alive, doesn't necessarily mean that it is well. But that has been the assumption about Porter Military Academy, Charleston, S. C., according to its trustees.

The school has been without adequate support for so long that its properties are

deteriorating. Faced with this situation, the trustees have authorized a fund-raising campaign which will also publicize the value of Porter to Churchpeople.

Porter is the only Church high school in the state of South Carolina. The chapel is the center of Porter's program. All through its 84-year history its graduates have become leaders in Church and State. It is recognized as an honor school by West Point and Annapolis and may nominate three cadets without congressional appointment.

Current value of Porter's property is approximately \$700,000. Current pressing needs: renovation of main barracks, renovation and additions to school buildings, new roof and adequate heating for the chapel, long range program to acquaint people in Southern states with Porter's worth.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Arthur B. Kinsolving, Priest

The Rev. Dr. Arthur Barksdale Kinsolving died in his sleep on August 15th at his summer home at Fishers Island, N. Y.

He was in his 91st year, having retired after 34 years as rector of St. Paul's Church, Baltimore, at the age of 81. Before coming to Baltimore in 1906, he had been for 17 years rector of Christ Church, Brooklyn, having served the parish in Warsaw, Va. after his graduation from Virginia Seminary.

Dr. Kinsolving's grandfather, a country gentleman primarily interested in blooded horses, had been converted in middle life, and had sent his son through the wilderness, a month's journey, to Kenyon College in the hope—that he might dedicate himself to the Christian ministry. The hope was realized and Ovid Americus Kinsolving was ordained. He served two small parishes in Virginia, one at Middleburg where Arthur Kinsolving was born, and the other at Halifax Court House. He raised five sons who desired to take orders.

One missed his educational opportunity because of the war. Two sons became pioneer missionary bishops; the late George Herbert Kinsolving, Bishop of Texas, and the late Lucien Lee Kinsolving, co-founder of the Brazilian Mission and first missionary Bishop of Southern Brazil. Dr. Kinsolving's fourth brother is the Rev. Wythe Keith Kinsolving, now retired.

Dr. Kinsolving's mother, Lucy Lee Rogers, through whom he was connected with the Lee family, died at the birth of Lucien, his only full brother, when Arthur was but two years old.

After graduation from the Episcopal High School, Dr. Kinsolving taught school in Pennsylvania and assisted the headmaster of the Episcopal High School, Dr. Launcelot Blackford, who tried to persuade him to stay and eventually succeed him as headmaster. But the parochial ministry called.

Arthur B. Kinsolving was known in the community in which he rendered his greatest service as primarily a great pastor, an indefatigable shepherd of souls. He was a familiar figure to the whole city of Baltimore, and the Baltimore newspapers paid him their tributes in editorials. Ever known as a staunch Anglican, he was loved and trusted for his wide human interests and liberal spirit by those of all churches.

In the Brooklyn rectorate he also served as archdeacon of Brooklyn. He was deputy to 10 General Conventions.

At St. Paul's, Baltimore, a particular satisfaction to him was the growth and development of St. Paul's Parish School from a choir school of 30 boys to an excellent boarding and day school of 240.

Dr. Kinsolving contributed frequently to the Church press, particularly in matters of Church history and wrote the history of the Episcopal High School. A tireless worker and a vigorous spokesman for the causes he cherished, he recruited his physical strength each summer at Fishers Island, where he was summer rector of St. John's Church for 24 years.

On last February 5th, Dr. Kinsolving celebrated the 55th anniversary of his marriage to Sally Archer Bruce of Richmond and Stanton Hill, Va.

The Kinsolvings had seven children. The Rev. Dr. Arthur Lee Kinsolving,

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DEATHS

rector of St. James' Church, New York City, is the oldest son. Professor Herbert Leigh Kinsolving, the other son, is associate professor of mathematics at the U. S. Naval Academy. The surviving daughters are: Mrs. Beverly Ober, whose husband is chief of police in Baltimore; Mrs. John Nicholas Brown, wife of a former Assistant Secretary of the Navy; Mrs. Milton Gundersheimer of Baltimore; and Mrs. Egbert G. Leigh, 3d, of Washington. Another daughter, Mrs. Macgill James, died some years ago.

GRANDSON A BISHOP

Dr. Kinsolving left 13 grandchildren. His nephew and namesake, the Rt. Rev. Arthur B. Kinsolving, 2d, is Bishop of Arizona. Another nephew, the only son of the late Bishop of Texas, is the Rev. Walter Ovid Kinsolving, rector of the churches at Weston and Easton, Conn.

Dr. Kinsolving, Anglican to his fingertips, was both a true Catholic and an Evangelical of liberal spirit. An elder statesman in the affairs of the Church in the diocese of Maryland, his counsel was sought by many until his death.

A prodigious letter writer, he initiated correspondence with literally hundreds of people right into his final year. He felt himself an apostle to those deeply enmeshed in secular life. His wit and humor and endless fund of anecdotes were but the lighter side of a soul humbly, earnestly, and passionately devoted to our Lord, and a mind strongly grounded in the structure of the Catholic faith.

At his simple funeral service his summer neighbor and warm friend, Bishop Hobson of Southern Ohio, officiated, with his oldest son reading the Psalms. In early October his intimate friends, Bishop Powell of Maryland, his successor at St. Paul's, Baltimore, the Rev. Dr. Harry Lee Doll, and his former assistant there, the Rev. Hilton S. Orrick, and the Rev. Dr. Philip Jensen will officiate at a service at St. Paul's.

James Jefferson Davis Hall, Priest

The Rev. James Jefferson Davis Hall (known locally as the "telephone preacher," and by many as "Daddy" Hall) died on September 7th, at St. Paul's House, his mission at 335 West 51st Street, New York. He was in his 87th year.

Mr. Hall was born in Greenville, Ala., September 18, 1864, the son of James Woodward Hall and Mary Ann Bicker Hall. He prepared for the ministry at the Virginia Theological Seminary; and was made deacon in 1895 and advanced to the priesthood in 1896.

His work was almost entirely evangelical: as diocesan evangelist for Alabama, in 1899; as state prison chaplain,

1904-1908; as superintendent of the Galilee Mission, Philadelphia, 1908-1919; as superintendent of Union Rescue Mission, Boston, 1919-1920; and as a general missioner in many places.

For many years, Mr. Hall preached to noonday crowds in Wall Street, and was called the "Wall Street evangelist." During an illness, Mr. Hall began his "telephone preaching," that is to say, talking on the telephone of spiritual things to his numerous "telephone" parishioners.

Funeral services were held in the chapel of St. Bartholomew's Church, on September 9th. Interment was in Birmingham, Ala.

Albert Edwin Clattenburg, Priest

The Rev. Dr. Albert E. Clattenburg died on September 1st. He had retired from the active ministry in 1941, and till his death resided in Ardmore, Pa. He was 76 years old.

Born in Somerville, Mass., in 1875, he was the son of Joseph and Mary Elizabeth Eliot Clattenburg. Mr. Clattenburg received the B.D. degree from Virginia Theological Seminary in 1906. He received the honorary D.D. degree from Roanoke College in 1923. He served parishes in Massachusetts, North Dakota, Delaware, and Pennsylvania. He was rector of St. Peter's, Hazelton, Pa., from 1916 till 1924, and rector of St. John's, Cynwyd, Pa., from 1924 till 1938. From 1938 till 1941 he was in charge of the Holy Comforter, Aronimink, Drexel Hill, and subsequently of St. Stephen's, Norwood, Pa. He formerly was treasurer in the United States of the Hospital of Resurrection of Hope, a leper institution in Japan.

Dr. Clattenburg is survived by his wife, Cornelia Lynah Norris Clattenburg, three sons, and eight grandchildren.

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CHANGES

Appointments Accepted

The Rev. Maynard G. Argeaux, formerly associate rector of Trinity Church, Miami, is now rector of Trinity Church by-the-Sea, Daytona Beach, Fla. Address: 710 Ora St.

The Rev. Richard H. Gurley, who will become vicar of All Saints' Church, Whalom, Fitchburg, Mass., on September 30th, has also been elected rector emeritus of St. Martin's Church, Radnor, Pa., where he recently resigned after 30 years of service.

The Rev. Douglas T. Haviland, priest of the diocese of New Hampshire, formerly engaged in secular work, is now curate at St. Gabriel's Church, Hollis, L. I., N. Y. Address: 196-10 Woodlawn Ave., Hollis 7.

The Rev. Paul F. Hebbeger, formerly in charge of Trinity Church, St. James, Mo.; St. Andrew's, Cuba; and St. John's, Sullivan, will on November 1st take charge of St. James' Church, Dalhart, Tex., and St. Paul's, Dumas. Address: 910 Denrock, Dalhart.

The Rev. Samuel S. Johnston, formerly rector of All Saints' Church, Frederick, Md., is now rector of St. Andrew's Church, Wellesley 81, Mass. Rectory: 616 Washington St.

The Rev. Robert Y. Marlow, formerly rector of the Church of the Holy Comforter, Gadsden, Ala., will become rector of St. Andrew's Church, Birmingham, Ala., on October 1st. Address: 1176 Eleventh Ave. S.

The Rev. Jackson A. Martin, who has been serving St. Mary's Church, Dyersburg, Tenn., is now rector of St. Mark's Church, Pleasantville, N. J. Address: Glendale Manor, Apt. 22 D., 1006 S. Main St.

The Rev. Gilbert Parker Prince, rector of St. Mark's Church, Van Nuys, Calif., has been appointed dean of the Pasadena convocation of the diocese of Los Angeles. The work will emphasize the direction and expansion of mission work. At Van Nuys the Rev. Mr. Prince has developed a Sunday school for handicapped children which has won nation-wide attention. A new building program is also in progress at St. Mark's.

The Rev. H. Russell Roberts, who formerly served St. Timothy's Mission, Compton, Calif., is now vicar of St. Mark's-in-the-Valley, Alisal Rd. and Laurel St., Solvang, Calif.

The Rev. Gerard W. Rubino, formerly vicar of

St. Michael's Church and the Church of the Nativity, Bridgeport, Conn., will become rector of Christ Church, Warwick, N. Y., on October 1st. Address: 5 Second St.

The Rev. Vern Swartsfager, formerly rector of St. Andrew's Church, Bryan, Tex., will become rector of the Church of St. John the Evangelist, 120 Julian Ave., San Francisco, on October 1st.

✓ The Rev. Robert Stellar, who was recently ordained deacon in the diocese of Los Angeles, is now vicar of St. Timothy's Mission, Compton, Calif.

The Rev. William H. Wagner, formerly curate of Emmanuel Church, LaGrange, Ill., is now curate of St. Luke's Church, Evanston, Ill. Address: 1200 Forest Ave.

The Rev. William B. Williamson, formerly rector of St. Stephen's Church, Catawissa, Pa., is now rector of Grace Church, Honesdale, Pa.

The Rev. Hubert Stanley Wood, Jr., formerly curate of St. Paul's Church, Chestnut Hill, Pa., is now rector of Christ Church, Sherburne, N. Y. Address: Classic St.

Resignations

The Rev. Dr. George Davidson, for 38 years rector of St. John's Church, W. Adams Blvd., Los Angeles, will retire from the active ministry on October 1st. Dr. Davidson, who holds four honorary doctorates, will spend his time in writing and travelling, making his home at Pebble Beach and at his desert house at LaQuinta.

The Rev. Earl G. Guthrie, rector of Trinity Church, New Philadelphia, Ohio, and St. Barnabas', Dennison, has resigned because of ill health and may be addressed at 505 Trenton Ave., Urichsville, Ohio. If his health improves, he may do some supply work.

The Rev. William M. Hay, formerly rector of St. Bartholomew's Church, Granite City, Ill., has retired. Address: Stepney, Conn.

Changes of Address

The Rt. Rev. Dr. William P. Remington, who is retiring as Suffragan Bishop of Pennsylvania, formerly addressed at 202 S. Nineteenth St., Philadelphia 3, may now be addressed at Box 175, Rancho Santa Fe, Calif.

The office of the American Committee for the Brotherhood of St. Andrew in Japan, Inc., has moved from 29 S. LaSalle St., Chicago 3, to the office of its new treasurer, Mr. Stuart E. Ullmann, at 2720 N. Greenview St., Chicago 14. All inquiries and contributions should be directed to this address.

The Rev. W. F. Allen, retired priest of the diocese of Bethlehem, has returned from Inlet, N. Y., to St. Petersburg, Fla., and may be addressed there at 745 Sixteenth Ave. S.

The Rev. Dr. Donald G. Henning, rector of Calvary Church, Memphis, Tenn., has had a change in rectory number from 20 to 40 Belleair Dr.

The Rev. Dr. Victor Hoag, executive secretary of the department of religious education of the diocese of New Jersey, has had a change of home address from 15 Overbrook, Trenton, N. J., to 22 Liberty Lane, Route 1, Yardville, N. J.

The Rev. Harold S. Marsh, assistant at St. Paul's Church, Canton, Ohio, should now be addressed at 1781-B Kings Ct., Columbus 12, Ohio.

The Rev. F. A. Saylor, retired priest of the diocese of Western North Carolina, formerly addressed at Penland, N. C., announces a permanent address at Kanuga Rd., Hendersonville, N. C.

The Rev. James D. Denson, curate of St. Luke's Church, Evanston, Ill., may be addressed at 1200 Forest Ave.

The Rev. Edgar R. Walker, associate rector of All Saints' Church, Worcester, Mass., has moved from 134 to 676 Pleasant St., Worcester 2. The vicarage at the former address has been razed to make a parking lot for the church, and the parish now rents an apartment for the associate rector.

Ordinations

Priests

Central New York: The Rev. Robert Edward Lengler was ordained priest on June 20th by Bishop Peabody of Central New York at Gethsemane Church, Sherrill, N. Y., where the ordinand is

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THE LIVING CHURCH

CHANGES

serving. He is also in charge of Trinity Church, Canastota, N. Y. Presenter, the Rev. J. A. Springsted; preacher, the Rev. C. N. Eddy. Address: 427 Kinsley St., Sherrill.

Oregon: The Rev. Evan Williams was ordained priest on August 29th by Bishop Dagwell of Oregon at the Church of St. Michael and All Angels, Portland, Ore. Presenter, the Rev. G. R. Turney; preacher, the Rev. G. H. Swift. To be vicar of St. Andrew's Church, Cottage Grove, Ore., and St. John's, Springfield. He will also be in charge of student work at the University of Oregon, assisting the rector of St. Mary's Church, Eugene. Address: St. Mary's Church, Eugene, Ore.

Southern Ohio: The Rev. Romaine Kuehne was ordained priest on June 24th by Bishop Hobson of Southern Ohio at the Church of the Resurrection, Fernbank, Cincinnati, where the ordinand will be rector. Presenter, the Rev. R. E. Leake; preacher, the Rev. John Yungblut. Address: 7350 Kirkwood Lane, Cincinnati 33.

Deacons

Dallas: Frank G. Rice and Thomas J. Talley were ordained to the diaconate on August 19th at St. Matthew's Cathedral, Dallas, by Bishop Burrill, Suffragan Bishop of Dallas. Presenters,

the Rev. Homer Rogers, the Rev. O. D. Reed, Jr.; preacher, the Rev. A. A. Taliaferro.

The Rev. Mr. Rice will be in charge of the Church of St. Thomas of Canterbury, Atlanta, Tex.; St. Martin's, New Boston, Tex.; and a new mission at Linden, where he will reside.

The Rev. Mr. Talley will be in charge of St. Luke's Church, Stephenville, Tex.

West Virginia: Jerome Davidson Rodgers was ordained deacon on September 9th by Bishop Strider of West Virginia at St. Mark's Church, Berkeley Springs, W. Va. Presenter, the Rev. Dr. S. R. Tyler; preacher, the Rev. F. F. Bush, Jr. To be in charge of St. Mark's Church.

Depositions

Charles A. Hedelund, presbyter, was deposed on June 19th by Bishop Whittemore of Western Michigan, acting in accordance with the provisions of Canon 60, Section 1. The action was taken for causes which do not affect his moral character.

Corrections

The Rev. Reinhart B. Gutmann, executive director of the city mission in Milwaukee, has

moved to 2876 N. Fifty-First St., Milwaukee 10, rather than Sixty-First St., as listed in the issue of August 19th. He should continue to receive his mail at Neighborhood House, 740 N. Twenty-Seventh St.

Degrees Conferred

The Rev. Philip J. Daunton, assistant rector of St. Clement's Church, Berkeley, Calif., and instructor at the Church Divinity School of the Pacific, recently received the degree of doctor of theology in the field of Church history from the Pacific School of Religion.

The Rev. Massey H. Shepherd, Ph.D., professor at the Episcopal Theological School, received the honorary degree of doctor of sacred theology from Berkeley Divinity School in June.

Lay Workers

Miss Muriel G. Wood, formerly director of religious education at the Church of the Holy Trinity, New York, is now director of religious education at the Church of the Holy Communion, South Orange, N. J.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING

Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C SAT 4:30 & 7:30 by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 5-6; Weekdays Eu 7, 10;
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

HOUGHTON, MICH.

TRINITY Pewabic & Montezuma
Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10;
C Sat 4-5.

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser;
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;
The Church is open daily for Prayer.

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

NEW YORK CITY

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 IS HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast) 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9; Fri 7; Thurs 10 (Healing)

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno